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## *Purpose.*

Not this, the childhood's castle, built in sand  
that shifts its grandeur with the changing winds,  
like some Atlantis there, washed out . . .

Nor this, the structure planned by manhood's skill  
— a monument for ever to his name —

Not this, the treasured toy possessed, nor this consent  
won from the lips of the Beloved . . .

Not this ambition crowned, nor wild illusive dream  
of mortal passion; color; music; art; and love  
experienced, which brings about our transformation  
from a man into a God. Not this

the young and fervent hope, nor yet the aspiration  
towards the star illumining our little sphere!

Not this, the pain, nor this the sacrifice  
(though this but veils the light and love beyond)

Not this "attainment," nor the sense of mastery  
we win because of it. Not this defeat  
nor bitter weeping hours . . . and sense of failure . . .

But THAT, which measuring each step  
with care, surveys the journeying at length,  
with calm and understanding Eye . . .  
moves forward, steadily, into the "cold, clear  
Light of Wisdom," wherein the "little loves"  
become the "constant loving" . . .  
the "little births and deaths" . . . (and all that lies  
between their span) a "ceaseless Living" . . .  
the opening and shutting of the door from then  
till now, and on . . . in purposeful progression.  
Vistas widened in their circles, closed . . .  
enveloped in a Greater Vision.

Boundaries of lights, in Light are merged . . .  
and I am one within. This "I" which knew  
and moved, and lived within it all am also merged  
in That which gave it Being.

*Pamela Thoresby*

# The Ending Of Glamour (Concluded)\*

By  
The Tibetan

In the section with which we are now concerned we shall consider the practical ways in which illusion, glamour and the power of maya can be brought to an end in the life of the individual, and eventually in the life of nations and finally in the world. Always we must begin with the unity of life, the Microcosm; having grasped process and progress in connection with the individual, the idea can be extended to the group, the organization, the nation and to humanity as a whole. Thus gradually we shall approach the great *idea* to which we give the name of God, the Macrocosm.

We shall in this section deal with techniques, and these might be summarized as follows:

1. *The Technique of the Presence.* By means of this technique, the soul assumes control of the integrated personality and of its relations, horizontal and vertical. This technique involves the unfolding of the flower of the INTUITION, dispelling illusion, revealing the Angel, indicating the Presence, and opening up to the disciple the world ideas and the door of the higher initiations. Through the disciple's grasp and application of these divine ideas or seed thoughts, he becomes initiate and the third initiation becomes possible as an immediate goal. The intuition is the applied *power of transfiguration*. This technique is related to the little known yoga called Agni-Yoga or the yoga of fire.

2. *The Technique of Light.* By means of this technique, the illumined mind assumes control over the astral or emotional body and dissipates glamour. When light pours in, glamour fades out. ILLUMINATION dominates and the vision of reality can be seen. This technique is related to Raja-Yoga and its goal is the second initiation; it produces ability to tread the Path of Discipleship, and enables the man to "live a life, enlightened by divinity." Illumination is the applied *power of transformation*.

3. *The Technique of Indifference.* By means of this technique, maya is ended; for the control of the purified astral vehicle is consciously and technically brought into activity, producing the freeing of the energies of the etheric body from the control of matter or

\*Excerpt from "Glamour: A World Problem," now in book form (see back cover).

force-substance, and bringing men in large numbers on to the Probationary Path. Where there is "divine indifference" to the call or pull of matter, then INSPIRATION becomes possible. This technique is related to Karma-Yoga in its most practical form and the use of matter with complete impersonality. The goal of this technique is the first initiation, which enables man to "live a life, inspired by God." Inspiration is the applied *power of transmission*.

### *1. The Technique of The Presence*

As we enter upon our consideration of this subject, the student has three things to bear in mind: the existence of the Intuition, the fact of Illusion, and the overshadowing Presence. This Presence is revealed by the intuition through the medium of the Angel and, when revealed and recognized, brings illusion to an end.

The story of illusion is one which must not be confounded with glamour; illusion is related to the whole process of revelation. Glamour can be and often is related to the distortion of that which has been revealed, but it must be borne in mind that illusion is primarily concerned with the reaction of the mind to the unfolding revelation, as the soul registers it and seeks to impress it on the highest aspect of the personal lower self. Illusion is, therefore, the failure of the mind correctly to register, to interpret or translate that which has been transmitted and it is consequently a sin (if you care for that word) of the intelligent and highly developed people, of those who stand on the Path and who are in process of becoming rightly oriented; it is also a sin of accepted disciples as they seek to expand their consciousness in response to soul contact. When they have "seen through illusion" (and I use this phrase in its esoteric sense) then they are ready for the third initiation.

Our theme is, therefore, the theme of *revelation* and I would like to make some general remarks upon the subject because thereby the problem of world illusion can be clarified and incidentally individual illusion also.

The unfoldment of human awareness has been progressive down the ages, and has been dependent upon two major and related factors:

(1) The factor of the gradual development of the human mind through the processes of evolution itself. This might be regarded as the innate capacity of that which we call the mind, the chitta, or mind stuff, to become more and more sensitive to the impact of the phenomenal world and to the impression from the higher worlds of being. The mind is the instrument which registers the process of

"becoming" but it is also, during the later stages of human unfoldment, capable of registering the nature or function of *being*. Becoming is revealed through the medium of the intellect; Being, through the medium of the intuition. In all study of illusion, the instrumental nature of the mind must be remembered and its power to register accurately, to interpret and transmit knowledge coming from the world of phenomena and wisdom from the realm of the soul.

(3) The factor of the method whereby humanity is made aware of that which is not immediately apparent. This is the method or process of what has been called "imposed revelation" or the impression conveyed to minds capable of reception of those ideas, beings, plans and purposes which exist behind the scenes, so to speak, and which are (in the last analysis) the factors which determine and condition the world process. These revelations or subjective, vital impressions are revealed by the intuition and have nothing to do with the knowledges, impressions and impacts which are related to the three worlds of human evolution, except in so far that (when grasped and apprehended) they have steadily transformed man's way of living, revealed to him his goals, and indicated his true nature. The revelations given throughout the ages and impressed on the minds of these trained to receive them deal with the great universals, are concerned with the whole, and lead to a developed appreciation of the oneness of life and with hylozoistic expression.

Two paralleling processes have produced humanity and its civilization: One is the evolutionary process itself whereby the mind of the individual has been gradually unfolded until it becomes the dominant aspect in the personality; and at the same time a graded, wisely imparted series of revelations which have led humanity as a whole nearer to the inevitable apprehension of being; they have led him steadily away from identification with form and into those states of consciousness which are super-normal from the ordinary human angle but entirely normal from the spiritual.

Putting this concept specifically into occult terminology: *Individuality* has led to the steady perfecting of the mind with its perception, apprehension, analysis and interpretation whilst *initiation*, through the growth of the intuition, brings about (when the mental perfecting process has reached a relatively high degree of development) the apprehension of spiritual values, of unified being and of intuitive understanding. This involves a consequent moving of the point of individual focus out of the world of phenomena into the world of reality. The lower use of the mind and its processes of unfoldment have produced illusion whilst the unfoldment of the higher mind and, later, its use as the transmitter of the intuition

and of the higher revelation, will produce the transfiguration of the three worlds of phenomena in terms of the world of being.

Illusion is frequently misinterpreted and misapplied mental perception of truth. It has naught to do with the mental phase of glamour, though illusion can be carried down into the world of feeling and become glamour. When this happens, its potency is exceedingly great because a thoughtform has become an entity, with vital power, and the magnetic power of feeling is added to the cold form of thought. Ponder on this. But at the stage with we are now dealing, which is that of pure illusion, a revelation has precipitated upon the mental plane and — owing to failure rightly to apprehend and interpret it or to apply it usefully — it has developed into an illusion and enters upon a career of deception, of crystallization and of mis-information.

The theme of this technique is, therefore, concerned primarily with:

1. *The process of revelation.* This process has been and today is the main testimony and guarantee of the existence, behind the scenes of the phenomenal life, of a revealing Group or Agency Whose task is of a triple nature.

- a. To gauge the unfoldment of the human consciousness and to meet its constant appeal and demand for further light and knowledge.
- b. To judge what is the next needed revelation and what form it should take, through what medium it should appear.
- c. To ascertain with what obstructions, hindrances, and pre-conceived ideas the new incoming revelation will have to contend.

2. *The fact of the Presence.* This Presence is the impelling force behind all revelation and is in reality God Immanent, striving ever for recognition and Itself impelled thereto by the fact of God Transcendent.

3. *The influence of the Angel,* who is the individualized seed of consciousness through whom, after due growth and response of the personal lower self, will come the revelation of the Presence. All true revelation is concerned with the unfolding glory of divinity in some field of expression, thereby testifying to the latent hidden Presence.

4. *The reaction of the intuitives* throughout the world to that revelation and the form in which they present it to the world thinkers. These latter are ever the first to appreciate and ap-

propriate the new truth. The intuitives present the next phase of truth in a relatively pure form even though at the time of presentation it may be symbolically veiled.

5. *The response of the thinking world* to the presented truth. It is at this point that illusion appear and misinterpretation and misrepresentation take place. These untrue interpretations of revealed truth, when they have lasted long enough and have acquired momentum, add to the general illusion and become part of it and thus feed and are fed by the world illusion. This is the built-up illusory form of thought, developed down the ages, which controls so much of the mass belief. When the revelation reaches this stage, the mass of men become involved; they recognize the illusion as the truth; they regard this illusion as reality; they fail to grasp the significance of the veiled, symbolically presented revelation but confuse it with the illusory presentation, and thus the intuitively perceived revelation becomes a distorted twisted doctrine.

Theological interpretations and dogmas fall into this category and there ensues a re-enactment of the ancient drama of the blind leading the blind, to which Christ referred as He faced the theologians of His time.

The above statements are true of all revelation as it comes forth from the emanating centre of light, whether they concern so-called religious truth or scientific discoveries or the great standard of spiritual values whereby advanced humanity of both hemispheres seek to live and which, from time to time, move on a step in significance and importance.

#### *a. The Intuition Dispels Individual Illusion*

Today we have reached a crisis in the field of human apprehension and can now enter into a new era wherein illusion can be dispelled and thinkers can begin to register accurately and without misapprehension that which the intuitives convey to them. This statement does not as yet apply to the general public. It will be a long time before they will respond without illusion, because illusion is based upon the thoughtform-building activity of the lower mind. The masses are just beginning to use that lower mind and illusion is, therefore, for them a necessary stage of testing and training and one through which they must pass or they will lose much valuable experience, leaving undeveloped their powers of discrimination. This is a point which all teachers of occultism should have in mind. It is essential consequently that the masses are taught the significance of illusion and be trained to see and choose the kernel of pure truth in

any presentation of truth with which they may be confronted. It is essential likewise that the world intuitives learn to use and control and understand the faculty of spiritual perception, of divine isolation and appropriate response which characterises the intuition. This they can do through the practice of the Technique of the Presence, but not as it is usually taught and presented.

Perhaps I shall make my meaning clearer if I state that this technique falls into certain scientific lines or modes of work, for which much of the training given in schools of true meditation and in the raja yoga systems has prepared the aspirant. These stages begin where the usual formulas leave off, and pre-suppose facility in approach to the Angel or the soul, and an ability to raise the consciousness to a point of soul fusion. I will list the processes or stages as follows:

1. The evocation of the stage of tension. This is basic and essential. It is a tension brought about by complete control of the personal self so that it is "fitted for contract with the real."
2. The achieving of a state of fusion with the soul or with the Angel which guards the approach to the Path of the Higher Evolution.
3. The holding of the mind steady in the light of the soul, which remains the attitude of the lower self for the entire remaining period of work, held at the point of tension by the soul and not by an effort of the personality. The soul undertakes this holding when the personal self has done its utmost to achieve the desired tension.

These are the three preliminary steps for which the practice of alignment should have prepared the student of the higher mysteries. These steps must precede all effort to develop the intuition, and this may take several months (or even years) of careful preparation. Fire is the symbol of the mind and these are the first three stages of the Agni Yoga disciple or of the yoga of fire for which raja yoga has prepared the student.

Next come six more stages in the Technique, and these must be thoroughly understood and form the basis of prolonged brooding and intelligent reflection, carried on whilst the daily avocations and duties are being performed and not carried out at certain set times. The trained intuitive or disciple lives ever the dual life of mundane activity and of intense and simultaneous spiritual reflection. This will be the outstanding characteristic of the Western disciple in contradistinction to the Eastern disciple who escapes from life into

the silent places and away from the pressures of daily living and constant contact with others. The task of the Western disciple is much harder but that which he will prove to himself and to the world will be still higher. This is to be expected if the evolutionary process means anything. The Western races must move forward into spiritual supremacy, without obliterating the Eastern contribution, and the functioning of the Law of Rebirth holds the clue to this and demonstrates this necessity. The tide of life moves from East to West as moves the sun, and those who in past centuries struck the note of Eastern mysticism must strike and are now striking the note of Western occultism. Therefore, the following stages must follow upon the three earlier. We will continue with the numbering as given, for what I here suggest is a formula for a more advanced meditation attitude. I said not form.

4. Definite and sustained effort to sense the Presence throughout the Universe in all forms and in all presentations of truth. This could be expressed in the words: "the effort to isolate the germ or seed of divinity which has brought all forms into being." I would point out that this is not the attainment of a loving attitude and a sentimental approach to all people and circumstances. That is the mystical way and though not intended to be negated in the disciple's life, is not used at this time in the process of effective approach. It is the effort primarily to see *in the light which the Angel radiates* the point of light behind all phenomenal appearances. This is therefore the transference of the mystical vision to the higher levels of awareness. It is not the vision of the soul but the vision or the spiritual sensing of that which the light of the soul can aid in revealing. The flickering soul light in the personal self has enabled the disciple to see the vision of the soul and in that light to reach union with the soul, even if only temporarily. Now the greater light of the soul becomes focussed like a radiant sun and it reveals in its turn a still more stupendous vision — that of the *Presence*, of which the Angel is the guarantee that the light of the Sun exists, so the light of the Sun is the guarantee, did you but know it, of a still greater light.

5. Then, having sensed the Presence (not theoretically but in vibrating response to its Existence) there next comes the stage of the ascertaining of the Purpose. Hope of identification with the purpose lies too far ahead even for the average initiate, under the status of Master. With that unattainable stage (for us) we are not concerned. But we are concerned with the effort to achieve an understanding of that which through the medium of form is seeking to embody the high purpose at any particular point in the evolutionary cycle. This is possible and has been achieved down the ages by those who have rightly ap-

proached and duly reflected upon the Way of the Higher Evolution. This *WAY* is revealed to the disciple, even though it may not concern the intuitive message which he may bring back from his high adventure.

6. He then carries some world problem, some design which his mind has evolved or his heart desired for the helping of humanity into what is esoterically called "the triple light of the intuition." This light is formed by the blending of the light of the personal self, focussed in the mind, the light of the soul, focussed in the Angel, and the universal light which the Presence emits; this, when done with facility through concentration and long practice, will produce two results:

a. There will suddenly dawn upon the disciple's waiting mind (which still remains the agent of reception) the answer to his problem, the clue to what is needed to bring relief to humanity, the information desired which, when applied, will unlock some door in the realm of science, psychology or religion. This door, when opened, will bring relief to many. As before I have told you, the intuition is never concerned with individual problems or enquiries, as so many self-centered aspirants think. It is purely impersonal and only applicable to humanity in a synthetic sense.

The "intruding agent of light" (as the *Old Commentary* calls these adventuring intuitives) is recognized as one to whom can be entrusted some revelation, some new impartation of truth, some significant expansion from a seed of truth already given to the race. He then sees a vision, hears a voice, registers a message, or — highest form of all — he becomes a channel of power and light to the world, a conscious Embodiment of divinity, or a Custodian of a divine principle. These forms constitute true revelation, imparted or embodied; they are still rare but will increasingly be developed in humanity.

7. The next few stages are called, in preparation for the revelation:

- a. The relinquishing of the Higher Way.
- b. The return to the Angel, or a refocussing in the soul.
- c. A pause or interlude for constructive thinking, under the influence of the Angel.

- d. The turning of the mind to the formulation of those forms of thought which must embody the revelation.
  - e. Then again a pause which is called "the pause preceding presentation."
8. The presentation of the revelation or of the imparted truth and its precipitation into the world of illusion comes next. In that world of illusion, it undergoes the "fiery ordeal" wherein "some of the fire within that which is revealed wings its way back to the source from whence it came; some of it serves to destroy the revealer, and some to burn those who recognize the revelation." This is a phase of Agni-Yoga which, as you can see, is only for those who can penetrate beyond the Angel into the place "where fire dwelleth," and where God, the Presence, functions as a consuming fire and waits for the hour of total revelation. This is a symbolic rendering of a great truth. In the case of the individual initiate, the third initiation, the Transfiguration, marks the consummation of the process. Only glory then is seen; only the voice of the Presence is heard, and union with the past, the present and the future is reached.
9. The succumbing of the revelation to the prevailing illusion, its descent into the world of glamour, and its subsequent disappearance as a revelation and its emergence as a doctrine. But, in the meantime, humanity has been helped and led forward; the intuitives continue to work and the inflow of that which is to be revealed never ceases.

This basic technique underlies both primary and secondary revelations. In the case of the first, the time cycle is long; in the second, the time cycle is short. A very good instance of this process is demonstrated by one of the secondary points of revelation in connection with the teaching which emanated from the Hierarchy (the custodian of secondary revelations, as Shamballa is of primary) fifty years ago and which took the form of *The Secret Doctrine*. H. P. B. was the "penetrating, sensing, appropriating intuitive." The revelation she conveyed followed the accustomed routine of all secondary revelation from the Source to the outer plane. There the minds of men, veiled by illusion and clouded by glamour, formulated it into an inelastic doctrine, recognizing no further revelation and holding steadily — many of the theosophical groups — that *The Secret Doctrine* was a final revelation and that naught must be recognized but that book and naught deemed correct but their interpretations of that book. If they are correct, then evolutionary revelation is ended and the plight of humanity is hard indeed.

Even the neophyte upon the way of the intuition can begin to develop in himself the power to recognize that which the lower mind

cannot give him. Some thought of revealing potency, to be used for the helping of the many, may drop into his mind; some new light upon an old, old truth may penetrate, releasing the truth from the trammels of orthodoxy, thus illumining his consciousness. This he must use for all and not for himself alone. Little by little, he learns the way into the world of the intuition; day by day, and year by year, he becomes more sensitive to divine Ideas and more apt in appropriating them wisely for the use of his fellowmen.

The hope of the world and the dispelling of illusion lies in the development of intuitives and their conscious training. There are many natural intuitives whose work is a blend of the higher psychism with flashes of true intuition. There must be the training of the exact intuitive. Paralleling their intuitive response and their effort to precipitate their intuition into the world of human thought, there must also be the steady development of the human mind so that it can grasp and apprehend what is projected, and in this too lies the hope of the race.

#### *b. Group Intuition Dispels World Illusion*

Today the world is full of illusions, many of them veiled under the form of idealisms; it is full of wishful thinking and planning, and even though much of this is rightly oriented and expresses the fixed determination of the intelligentsia to create better living conditions for the entire population of the world, the question arises: Is there in the sumtotal of this wishful thinking, enough of the essential dynamic livingness which will carry it down into physical demonstration and factual expression and thus truly meet human need? I would point out that the two greatest revealing Agents Who have ever come to Earth within the range of modern history made the following simple revelations to humanity:

1. The cause of all human suffering is desire and personal selfishness. Give up desire and you will be free.
2. There is a way of liberation and it leads to illumination.
3. It profits a man nothing to gain the whole world and lose his soul.
4. Every human being is a Son of God.
5. There is a way of liberation and it is the way of love and sacrifice.

The lives of these Revealers were symbolic representations of that which They taught, and the rest of Their teaching but an extension of Their central themes. Their contribution was an integral part of the general revelation of the ages which has led men from the primi-

tive state of human existence to the complex state of modern civilization. This general revelation can be called the Revelation of the Path which leads out of form to the Center of all life; the purity of this revelation has been preserved down the ages by a small handful of disciples, initiates and true esotericists who have always been present upon the Earth — defending the simplicity of that teaching, seeking for those who could respond to and recognize the germ or seed of truth — and training men to take Their place and to tread the way of intuitive perception. One of the major tasks of the Hierarchy is to seek for and find those who are sensitive to revelation and whose minds are trained so that they can formulate the emerging truths in such a way that they reach the ears of the world thinkers, relatively unchanged. All revelation, however, when put into words and word forms loses something of its divine clarity.

Much of the revelation of the past has come along the lines of the religious impulse and, as the illusion has deepened and grown in time, the original simplicity (as it was conveyed by its Revealers) has been lost. All basic revelations are presented in the simplest forms. Accretion after accretion crept in; the minds of men made the teaching complex through their mental dissertations until the great theological systems were built up which we call, for instance, the Christian Church and the Buddhist system. Their Founders would have much difficulty in recognizing the two or three fundamental and divine facts or truths which They sought to reveal and emphasize, so great is the mantle of illusion which has been thrown over the simple pronouncements of the Christ and of the Buddha.

The vast cathedrals and the pompous ceremonies of the orthodox are far removed from the humble way of the life of the Christ, the Master of all the Masters and the Teacher alike of angels and of men, and from the simplicity of His present way of life as He watches and waits for the return of His people to the simple way of spiritual realization.

So great has been illusion that in the West today, men talk of the "temporal power of the Catholic Church"; the Protestant Churches are split up into warring factions; the Christian Science Church is known for its ability to amass money and to teach its adherents to do so and to achieve temporary good health; the Greek Orthodox Church was corrupt throughout, and only the simple faith of the uncultured and the poor has preserved any semblance of the truth in its original simple form. They have no ability for high sounding theological discussions but they do believe that God is love — just simply that — that there is a way which leads to peace and light, and that if they deny their own material desires they are pleasing God.

I am, I know, widely generalizing, brother of mine, for I do know also that there are wise and good Christians and churchmen within the theological systems; these, however, spend not their time in theological discussions but in loving their fellowmen, and this they do because they love Christ and all for which He stands. They are not interested in building great churches of stone and marble and in gathering together the money needed for their support; they are interested to gather out those who form the true Church upon the inner spiritual plane and in helping them to walk in the light. The illusion of power, the illusion of superiority taints them not. After the world crisis is over, Churchmen everywhere will not rest until they can discover how to penetrate through the illusion of doctrine and dogma which engulfs them, and find their way back to Christ and his simple message which has in it the power to save the world, if recognized and practiced.

Much of the true revelation since the time of Christ has come to the world along the line of science. The presentation, for instance, of material substance (scientifically proven) as essentially only a form of energy was as great a revelation as any given by the Christ or the Buddha. It completely revolutionized men's thinking and was — little as you may think it — a major blow struck at the Great Illusion. It related energy to force, form to life, and man to God and held the secret of transformation, transmutation and transfiguration. The revelations of science when basic and fundamental are as divine as those of religion, but both have been prostituted to meet human demand. The era is close at hand when science will bend every effort to heal humanity's sores and build a better and happier world.

The revelations of science, though focussed often through one man or woman, are more specifically the result of group endeavour and of trained troupe activity than are the revelations of religion, so called. Revelation, therefore, comes in two ways:

1. Through the effort, aspiration and achievement of one man who is so close to the Hierarchy and so imbued with conscious divinity that he can receive the message direct from the central divine Source. He has joined the ranks of the Great Intuitives and works freely in the world of divine Ideas. He knows His mission clearly; He chooses His sphere of activity with deliberation and isolates the truth or truths which He deems appropriate to the need of the time. He comes forth as a Messenger of the Most High, leads a dramatic and arresting life of service and symbolizes in His life-events certain basic truths which have already been revealed but which He pictorially re-enacts. He epitomizes in Himself the revelations of the past, and to them adds His Own contribution of the new revelation which

it is His specific function to present to the world.

2. Through the effort of a group of seekers, such as the scientific investigators in every country, who *together* are searching for light on the problems of manifestation or for some means to alleviate human suffering, a revelation comes. The effort of such a group often lifts upon the wings of its unrealized aspiration, some one man who can then penetrate into the world of divine Ideas and there find the longed for cure or key and thus he intuitively discovers a long sought secret. The discovery, when of the first rank, is as much a revelation as the truths presented by the World Teachers. Who shall say that the statement that God is Love is of more value than the statement that All is Energy?

The route which the revelation then follows is the same in both cases, and illusion overtakes both forms of revelation but — and here is a point upon which I would ask you to reflect — there is a little less illusion gathered around the revelations of science than has gathered around the revelations of what humanity calls the more definitely spiritual truths. One reason lies in the fact that the last great spiritual revelation, given by the Christ, was given two thousand years ago, and the development of man's mind and his responsiveness to truth has grown greatly since that time. Again, the revelations of science are largely the result of group tension, eventually focussed in one intuitive recipient, and the revelation is thereby protected.

Today, as humanity awaits the revelation which will embody the thoughts and dreams and constructive goal of the New Age, the demand comes for the first time from a large group of intuitively inclined people. I said not intuitives, brother of old. This group is now so large and its focus is now so real and its demand so loud that it is succeeding in focussing the massed intent of the people. Therefore, whatever revelation may emerge in the immediate future will be better "protected by the spirit of understanding" than any previous one. This is the significance of the words of the *New Testament*, "every eye shall see Him"; humanity as a whole will recognize the revealing *ONE*. In past ages the Messenger from on High was only recognized by and known to a mere handful of men, and it took decades and sometimes centuries for His message to penetrate into the hearts of humanity.

The stress of the times also and the development of the sense of proportion, plus an enforced return to simplicity of living and requirements may save the coming revelation from too swift and quick submergence in the fire of the *Great Illusion*.

It will be apparent to you from the above that the mode of

handling world affairs, states of consciousness and conditions in the three worlds is one in which the disciple and initiate work from above downwards. The method is in reality a repetition of the involutionary arc in which life the Creator (from a vantage point of exterior direction), energy, force and forces are directed into the world of phenomena and produce definite effects upon the substance of the three planes. This is a point which should be most carefully remembered; and it is for this reason that the Technique of the Presence must always be employed, prior to all other techniques. It establishes contact with the directing spiritual Agent and enables the disciple to assume the attitude of the detached Observer and an agent of the Plan. When this technique is correctly followed, it brings the intuition into play and the world of meaning (lying behind the world of phenomena) stands revealed, thereby dispelling illusion. Truth as it is, is seen and known. Forms in the outer world of phenomena (outer from the angle of the soul and therefore encompassing the three worlds of our familiar daily living) are seen to be but symbols of an inward and spiritual Reality.

*(To be continued)*

\* \* \*

Above all there must be faith. We must be strong outside, but we must be strong too inside ourselves. Faith is strong: it does not flow from weakness or from fear. Hysteria, revealing itself in intolerances and heresy hunts is weakness: it clarifies nothing, it makes men unsure and decisions unsafe. Cold war or hot, calls for cool heads.

Ours is a good cause. Inspired with faith and with truth, it is sure to prevail.

*Lester Markel, in "Report on our First Front — Europe"  
in the New York Times Magazine, September 17, 1950*

There are reasons, other than military or economic why Europe is important to us. These are the intangibles, which in the balance often outweigh the tangibles; they are the spiritual and cultural values which find expression in many and varied places: the blue depth of the windows at Chartres . . . the pure incandescence of the Place de la Concord at night . . . the upward sweep of a Titian in a Venetian church . . . the Acropolis set against the complete clarity of the Athenian sky: . . . the rich echoes of the past in almost any London street — these are part of our heritage, these are our treasures too.

*L. M.*

# The Essence Of Human Relations!

By  
Fred V. H. Braun

"Know ye not that ye are  
The Temple of God  
And that the Spirit of God  
Dwelleth in You"?  
(Cor I — 3:16)

"Man is in essence divine. This has ever been enunciated throughout the ages, but remains as yet a beautiful theory or belief, and not a proven scientific fact, nor is it universally held. Man is in fact a fragment of the Universal Mind, or world soul, and as a fragment is thus partaker of the instincts and quality of that soul, as it manifests through the human family. Therefore, unity is only possible upon the plane of mind. This, if true, must lead to the tendency to develop within the physical brain a conscious realization of group affiliations on the mental plane, a conscious recognition of group relationships, ideals and goal, and a conscious manifestation of that continuity of consciousness which is the object of evolution at this time."

*(Cosmic Fire, pp. 809-810)*

"The Festival of Humanity will be the festival of the spirit of humanity —aspiring to approach nearer to God, seeking conformity to the divine will to which the Buddha called attention, dedicated to the expression of goodwill which is the lowest aspect of love to which Christ called attention and of which He was the perfect expression. It will be the day, at the time of the Full Moon of June, on which the divine nature of man will be recognized and his power to express goodwill and to establish right human relations (because of his divinity) will be stressed . . . This will be a festival of deep invocation and appeal; it will express a basic aspiration towards fellowship and for human and spiritual unity; it will represent the effect in the human consciousness of the work of the Buddha and of the Christ."

*(Problems of Humanity, pp. 239-240)*

"Until a man knows himself as a Son of God, until the Christ in each man is manifesting and the Christ-life has full expression, and until the man is one with that internal spiritual reality which is his true self, the particular knowledge of God and of spirit independent of matter or form is impossible. The testimony of the ages points

to a spiritual force or life in the world; the inference to be garnered from the life experience of millions is that spirit exists; the deduction to be gathered from the consideration of the world or of the great maya is that a Cause, self-persisting and self-existing, must be back of that maya. Only the man who can pass behind all forms and can transcend all the limitations in the three worlds of mind, emotion and the things of sense can KNOW, past all controversy and argument, that God IS, and that he himself IS God. Then he knows the truth, and that truth makes him free."

*(Light of the Soul, pp. 106-106)*

### **The Essence — What it is!**

This, then, is the essence of human relations — that which IS — that which is released and at work in people today. And our considerations of such an essence can be of mental importance and of spiritual import, but of no practical value in the living of the daily life, except in so far as they serve to shift the polarization of the would-be spiritual practitioner off the emotional plane of desire and mere wishful thinking onto the mental plane where intellect and will are involved. It is here that alignment and stabilization become possible.

We are far from being aligned and stabilized. But we are on our way and in so far as we succeed as individuals, just in so far will the world become a better place in which to live. As more and more of the human family come under egoic influence, conditions will be bettered slowly and steadily in every department of life. And what better time is there than this for us to start thinking through such essential matters?

What is this Spirit which dwelleth within the Temple?  
That which seeks liberty is the central electric spark."

*(Cosmic Fire, p. 1066)*

"The objective of all work of liberation is to release the consciousness and expand its field of contacts. Where there are boundaries of any kind, where a field of influence is circumscribed, and where a radius of contact is limited, there you have a prison. Each field of awareness in its boundaries constitutes a prison."

*(White Magic, p. 535)*

Why study about an essence of human relations?

Because "only that which is brought into use in the life is of practical value and retains its livingness."

*(Seven Rays I, p. 313)*

Why practice the principles of Christianity based upon man's essential divinity?

Because "Divinity must be lived, expressed and manifested, to be understood."

*(Seven Rays I, p. 313)*

Why come to understand and demonstrate subjective impacts as they affect objective contacts?

Because "man is the divine unit of life. First he recognizes the three aspects of divinity, the central energy, or spirit in himself; then he sees them in every form in his environment, and finally learns to relate these aspects of himself to the similar aspects in other forms of divine manifestation . . . Unity is sensed in the heart; its intelligent application to life has to be worked out through knowledge."

(*White Magic*, pp. 21 and 120)

Such knowledge, akin to wisdom, has to do with an understanding of the forces which stream forth from the divine creative center. We are occupied here with energy, with energy units, with energy embodied in forms, with energy streams in flow. We accept the basic concept that these energies are made potent and embody our purpose through the use of thought; they follow along the well-defined thought currents of the group.

"Service is a manifestation of the principle of liberation. Service saves, liberates and releases, on various levels, the imprisoned consciousness.

(*White Magic*, p. 537)

### *The Essence — The Way it Works!*

That which *is* works through people in their established relationships, in their accepted responsibilities. The spiritual practitioner of today, challenged by his emerging dilemmas of energy release and distribution, can only go forward now into an added life experience. His experimentations to date have demonstrated where opportunity lies, in work with people. His life expression has to take into account the usually over-looked subjective aspects of man's nature.

As he experiments more with soul power; as he deepens the experience and relates his self-expression in service more closely to a latent, unfolding divinity, just so does he participate in the mysteries of liberation and energy direction. Experiment and experience lead on to more adequate expressions of relationship establishment. Recognitions and realizations, in due sequence, produce the essential revelations. Responsibilities can then be reasonably accepted.

"This sense of responsibility is one of the first indications of egoic control" is one of the teachings of H.P.B. in the Secret Doctrine, Volume III, page 580, as reported in *Cosmic Fire*, page 814. Environmental awareness is one of the most dominant in the basic trends in the world of current thought. This is being recognized as a sense of responsibility, indicating in the individual an egoic vibration. This is one of the first signs that the soul is beginning to use its mechanism.

"All life is opportunity, and individual reaction to opportunity is one of the factors which indicate soul growth. For this, the training school of the world itself suffices."

(*Seven Rays I*, p. XVIII)

"Human unity, human understanding, human relations and human fairplay and the essential One-ness of all men are the only concepts upon which to construct a new world" is one of the teachings from Alice A. Bailey's "Problems of Humanity."

"With increased esoteric teaching comes increased exoteric responsibility. Let each student with clarity, therefore, take stock of himself, remembering that understanding comes through application of the measure of truth grasped to the immediate problem and environment, and that the consciousness expands through use of the truth imparted."

(*White Magic*, p. 3)

It is quite apropos, therefore, at this critical time when the importance of "The New Invocation" is again being stressed, that we think anew of invocation and evocation as being a mode or method whereby desired relation is brought about. This is really a Science of Magnetic Rapport with which we work, for right relationship is brought about by mutual invocation producing a responsive process which is one of evocation. This science lies behind harmonious relations between man and man, between group and group, and eventually between nation and nation.

Here we have an essence at work through a system of right rapport, of right subjective relations, of instituting the process of handling forces in such manner that energies are invoked. When this invocative spirit is present, the results are inevitable and sure, and the response evoked cannot be stopped. Always we get in time and space what we invoke and the knowledge of this fact, scientifically applied, will be one of the great liberating forces for humanity.

### ***The Essence — What it Does!***

If you accept the thesis of an essence that *is*, that which is released and at work in and through people today, then you are on the way to an acceptance of the teaching to appear in the fourth volume of "The Seven Rays." Here will be found the statement that "there is nothing in the created world but energy in motion. Every thought directs some aspect of that energy, though always within the sphere of influence of some greater, thinking, directing energy."

"Man, as a psychic entity, is an established fact in nature, as is man, the animal. But man, the soul, remains still a speculation, a hope, a belief . . . Modern exoteric science knows much about the

outer form, or matter aspect, and its electrical nature. Esoteric science knows much about the nature of the subjective energies and the qualities which color and condition the form."

(*Seven Rays I*, pp. 119-120)

The spiritual practitioner of today, as a soul specialist, is gradually bringing these two knowledges together. As he works intelligently in the unifying of man, the psychic entity, and man, the conditioning soul, he is evolving and applying a new science of human culture which deals with the objective and subjective relationships. As he clarifies his knowledge of the nature of man as well as his understanding of the nature of an interesting principle of the soul or self found within all coherent forms, he accepts a very real challenge, spiritual in content. This teaching is timely.

He works out a practical method of wise analysis which has synthesis as its goal. Starting within, he relates the divine aspects of himself to the similar aspects within others, arrives at a wiser comprehension of his fellowmen. Subjective impacts now affect his objective contacts. He goes about doing something through his new approach to ancient truths. A dynamic and creative energy is now at work, and first, in himself.

All living is activity. Creative living is willed and purposive activity, the directed expenditure of energy for the positive expression of one's meaning and purpose. The difference between the life-activities which are creative and those which are not consists in this: those which are creative require the willed direction of energies towards a particular purpose or goal; those which are not creative suffer the flatulence of a relative inertia.

If the would-be practitioner is to avail himself fully of the opportunity which life experience is intended to furnish, he has to "register the distinction between intense outgoing activity, periods of withdrawal, and interludes wherein the outer life becomes static and free from active interest."

(*White Magic*, p. 514)

"Motion is characterized by three qualities: inertia; mobility; and rhythm. These three are experienced in just the above sequence and presupposes a period of slow activity, succeeded by one of extreme movement. This middle period produces cycles of chaos, of experiment, of experience, and of comprehension."

(*Cosmic Fire*, p. 129)

Working dynamically and creatively, the spiritual practitioner is doing something about the essence. And all because of the teaching of the Tibetan Teacher who brought us a spiritual psychology, having

to do with human relations. We have been given an enrichment of, and an addition to, modern psychology. This new approach deals with the Soul or Self, or the ensouling entity within the form. This is incorporated in the teaching anent "The Seven Rays."

As the worker considers "The Mind" in its threefold nature; the Universal Mind as Divinity expressing Itself through three qualities, he matches the three aspects of Divine Mind with the three great fundamental Laws of the Cosmos which underly all activity. But he does not stop there.

He continues his correlations, correspondences into complications galore for "The Golden Bowl" of Ecclesiastes has to be taken into account as "The Lamp of Light." "There is a close connection between the unfoldment of the petals in the egoic lotuses and the etheric centers in man. It is through the centers in man that psychic energy flows." (*Cosmic Fire*, p. 857) The practitioner does something about the theory of the etheric body, its purpose and relationships.

None of these four avenues of approach to an understanding of the essence of human relations should be blind alleys. Rather, "all that tends to synthesis and divine expression in collections of units is approaching closer to the ideal and approximating the higher principles." (*White Magic*, p. 118) One Energy in action has a way of bringing the subjective reality into outer manifestation. Synthesis is unimpeded relation, we are taught, and further, creativity through fusion implies working under the impression of the higher impulses.

### *The Essence — How To Use It*

Start with "the basic character of the truth of the unity of all life." (*Letters on Occult Meditation*, p. 299). "The stabilizing of the basic unity of all creation has to be somewhat developed." (*White Magic*, p. 102). This is the preliminary essential. Here is our foundation-stone in relationship establishment.

"God is One is the utterance of truth. One life pervades all forms and those forms are the expressions, in time and space, of the central universal energy. Life in manifestation produces existence and being." (*White Magic*, p. 8)

"Spirit is the one life back of all forms, the central energy which is the cause of all manifestation . . . Spirit and energy are synonymous terms and are interchangeable." (*White Magic*, p. 28)

"Scientific investigators work with the forces and energies that constitute the divine Life, dealing with the outer garment of God, searching from without towards the within, and demonstrating

to man his essential unity with all creation and his relationship, intrinsic and vital, with all forms of life." (*White Magic*, p. 410)

"The mystic deals with the God within and works from the center to the periphery; the occultist deals with the form, with God in outer manifestation, working from the periphery to the center."

(*Letters on Occult Meditation*, p. 144)

Esotericism is fundamentally the sense of synthesis; it involves the ability to live consciously in the subjective world of meaning, and thus become an interpreter of life and of events to those who cannot, as yet, live there. "This latent spiritual cause is the object of attention of the spiritual man . . . he is both a man of the world and an occult student . . . the causal unity becomes the goal of his search. This is the mystery behind all mysteries."

(*Cosmic Fire*, pp. 1236-1237)

"Life, the One Life, manifests through three major qualities, which condition its sevenfold appearance. These are essentially *Will, Love and Intelligence*." (*Seven Rays II*, p. 383)

"The rays are essentially three streams of energy, forming one great life stream. These relate a human being to the three aspects or expressions of divinity in manifestation." (*Seven Rays II*, p. 296)

"A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates." (*Seven Rays I*, p. 316)

"The rays are to be regarded as channels through which all being flows, influences operating on the world in turn."

(*Seven Rays I*, p. 164)

"The human kingdom is, par excellence, the medium of expression for the Universal Mind . . . the fully conscious sons of God, aware of themselves while in the human form, constitute literally the brain of the planetary life." (*White Magic*, p. 460)

"As far as humanity is concerned, we can divide the energy of mind into three aspects also. We have the *lower concrete mind*, called the chitta or mind-stuff in the Yoga Sutras of Pantanjali; the *abstract mind*, or that aspect of mind which is related to the world of ideas; and the *intuition or pure reason* which is for man the highest aspect of the mentality." (*White Magic*, p. 361)

"A law is only an expression or manifestation of force, applied to the Life aspect as it works in conjunction with matter."

(*Seven Rays I*, p. 377)

"A law is only an expression of manifestation of force, applied under the power of thought by a thinker or group of thinkers."

(*Seven Rays II*, p. 193)

"The first of the cosmic laws is the *Law of Synthesis* controlling the will to live. This is a manifestation of the first divine aspect, that of will or power and purpose. The second *Law of Attraction* is a manifestation of the second aspect of the Logos, that of love-wisdom, controlling equality of rhythm. The third cosmic *Law of Economy*, controlling crystallization, is a manifestation of the third logic aspect, which is the activity aspect, foundational and intelligent." (*Seven Rays IV*)

"There is nothing but energy, and it functions through a substance which interpenetrates and actuates all forms, and which is analogous to the ether of the modern world. Matter is energy or spirit in its densest form, and spirit is matter in its most sublimated aspect. As all forms are interpenetrated by this ether, every form has an etheric form or etheric body. As the tiny atom has a positive nucleus, as well as negative aspects, so in every etheric body there are positive centers of force in the midst of negative substance. The human being has an etheric body which is positive to the negative physical body, which galvanizes it into activity, and which acts as its coherent force, holding it in being."

(*The Soul and its Mechanism*, p. 50)

"The etheric centers are the source of man's psychic energy, and are therefore affected by the unfoldment of the petals of the egoic lotus. Every petal is in its turn a type of force center, and the energy emanating from it affects the etheric centers, and produces every type of psychic energy of the true kind." (*Cosmic Fire*, p. 858)

"The egoic lotus consists of three circles, each circle being composed of three petals, and all shielding the inner bud where hides the jewel. These three circles of petals are called: the outer *knowledge* triad as the summation of experience and developed consciousness; the middle *love* triad as the application of that knowledge in love and service, or the expression of the Self and the Not-Self in reciprocal vibration; the inner *sacrificial* triad as the full expression of knowledge and love turned toward the conscious sacrifice of all the furthering plans of the planetary Logos, and to the carrying out of His purpose in group work." (*Cosmic Fire*, pp. 820-821)

"*Knowledge* is the right apprehension of the laws of energy, of the conservation of force, of the sources of energy, of its qualities, its types and its vibrations. *Love* is the right apprehension of the uses and purposes of form, and of the energies involved in form-building, the utilization of form, and the eventual dissipation of the superseded form. *Sacrifice* involves even more, for it deals with purposes and plans, with realizations, comprehensions and revelations." (*Cosmic Fire*, pp. 897-882)

### **Resumé:**

"The spirit of man is the candle of the Lord." (*Proverbs 20:27*)

Express yourself through service of the personality and thus gain experience by sacrificing much in the interests of your own desire, then, manifest your Manhood.

Express yourself through service of humanity, then, manifest your Christhood.

Express yourself through service of the Plan, then, manifest your Divinity.

In creativity through service, your impulse comes from the environment of the personality; an impulsion towards action in response to world need. It is the response of love to surrounding need: it is based fundamentally upon relationship.

In creativity through ideas, new ideas are registered, perfected and made visible and of practical usefulness. It is the work of the person who is occupied in bringing into manifestation the ideas which he manages to contact.

As you choose the way to study about subjective impacts for your better work in objective contacts, you will be re-defining the values most important for the export of ideas; you will be re-assessing the impression those values will make on others. An energy, an essence of human relations, is being released. You provide the selective process, for your dilemmas of the moment revolve around your directive decisions.

Concentrate upon the Ray Qualities and note where "these ray influences work through their focal points in all cases (macrocosmic and microcosmic) and these are the etheric centers."

(*Cosmic Fire*, p. 437)

Meditate upon the Universal Mind and note how it is to be studied in three ways: "concretely, in relation to the etheric body; abstractly, in relation to force and energy and their use by the individual in his contacts; egoically, in relation to the soul through which the spiritual man must function." (*Unpublished Writings*)

Contemplate the Cosmic Laws and note that "in order to comprehend the law and therefore be able to work perfectly with it, the experimenting student must have the ability to release the essence from its form." (*Cosmic Fire*, p. 1067)

Illuminate the teaching on the Etheric Body and note how uniquely this body is constituted "as the instrument of life rather than the instrument of quality. It is the factor which produces and sustains the instrument of appearance." (*Seven Rays II*, p. 293)

Inspire others, and demonstrate through your life of creative service and creative ideas how you are "tracing the steady ascent of the conscious spiritual man out of the realm of feeling into that of knowledge and then of intuitive illumination."

(*Intellect to Intuition*, pp. 98-99)

Yes, Light and Love, and Power are restoring the Plan on earth!

(*To be continued*)

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## Fundamentals Of The Bhagavad Gita

By  
William Cummings

### I. *The Divine and the Demonic Men*

The fundamentals of the Bhagavad Gita deal with problems of living which to many practical people may seem remote and "other-worldly." Such an attitude of response to these themes is itself quite unrealistic, however, unless one is conscientiously ready to declare the entire revelation of the spiritual Teachers false, and the whole sum of human faith and aspiration in spiritual directions, as completely illusional — which is itself the greatest error that the little human mind, in its ignorance, can make.

For it must be realized by each competent individual for himself that humanity as a whole stands only at the very beginning of a vast evolutionary process which Nature has taken unknown eons to develop to its present phase. We are apt to be misled by the story of "creation," in the Book of Genesis, into conceptions of a unique divine "act," in which God spoke and all was at once accomplished according to His Word.

It may be that this is so — that as Divinity "spoke" all was accomplished, while time came into existence and the materialistic universe was made manifest. But there is also for our consideration the concept of God continuously creative and progressively revealing Himself to and through His Creation, in which potentialities of infinite expansions of being inhere — as the secret of expansion inheres in every seed.

In any case, there need be no quarrel among us concerning our various beliefs in Divinity's creative process or act. We live in an evolving world; and the laws of the evolutionary process operate from the beginning and expandingly. For man, the best evidence of this process is man himself, in whom — despite all apparent contradictions — the expansion of consciousness (his innate capacity for

relationships) is obviously an age-old, continuing process.

In our reading of history this expansion of consciousness, the development of relations among people and things, is clearly revealed. Today mankind knows the materialistic world pretty thoroughly, having now begun the mastery of those subtle areas, the atmosphere and the stratosphere, and having penetrated to the secret sources of materialistic energy in the atom. For comparison here we have only to remember that Newton believed the atom to be an everlasting, indestructible unit of substance which had come, in the "beginning," directly from the creative Hand of God.

And it is not man alone that progresses in the release of these innate creative capacities; for every fresh relation that man establishes in his environment constitutes a fresh relation — an expansion of consciousness — in that aspect of the environment into which he thus penetrates. Action and reaction are equal here. And both action and reaction are of the same nature, dualistically affecting the life (Life-Force), the particular conditioning (psyche), the consciousness (relationships), and the form (substance) of both the actor and that on which he acts.

Thus we have not only the evolving species of creature, man, but an entire evolving universe, man and his environment constantly recreating each other through the omnipresent Power of God.

I do not chop down one tree or plant and nurture another without affecting the physical (form), the purpose (destiny), the consciousness (relations), and the spiritual (Life-force) aspects of both my outer environment and my inner self, since unpredictable effects ensue in both areas.

Seen from a certain point of view, therefore, it is ridiculous for man to suppose that he is going to "reform" the human race by his present punitive and penal methods of reacting to crime. Our world is a criminal world in the large — not as measured by the books of statutes and precedents which have been devised by man himself, but measured by the spiritual laws that have been revealed to us by the Knowers of the Spirit. It is to these spiritual laws that the "old Adam" in all of us must eventually conform.

According to the spiritual laws which the Knowers have revealed, our present evolutional achievement is none too bright, because the selflessness, humility and detachment which They have shown us as the marks of the Spirit have not yet become dominants in the nature and quality of our common consciousness — which is to say that we have not yet become aware of the universal Soul and its spiritual nature.

Because this is so, we follow the false and time-bound road of pride, power, possession and self-aggrandizement, puffing up the personality, each one for himself, and accumulating riches in this world instead of in the world in which we shall eventually find ourselves denizens — this world well lost to us then.

Now it is at this point of difference and opposition between the two worlds to which we belong that many spiritual tragedies occur among men. People cannot solve the problem of reconciling the spiritual doctrine of detachment, for instance, and this world's philosophy of constant striving for "results." And so they abandon the effort and go through life following defeatist lines of least resistance. There are many whose natural tendency is toward the Spirit, but who cannot find the straight and narrow Way amid the distractions with which the outer world constantly confuses them. Had we all been taught the Way of the Spirit with a fraction of the intensity and unanimity of belief with which we have been taught the way of this world, we should have evolved far beyond our present state of self-centeredness, crime, war, and punishment.

Actually, the solution of the problem of reconciling the Way of the Spirit and the ways of our present materialistic world is not too difficult for men and women of ordinary good will. This has been said before in these papers. The solution consists in actually turning one's consciousness away from this world and its affairs, and in giving one's very life — the whole essence of one's inner Life-force — to the contemplation of the spiritual teaching *for a few minutes every day*. This practice, regularly and faithfully performed, is the beginning of the solution of the problem; and this process, adequately followed, provides its own further solutions progressively.

It is easy and simple to say this; but it is hard to accomplish, in the beginning. So highly trained are we in working for results, we soon lose interest in any practice that does not "show results." Unquestionably, results do accrue from such a practice of spiritual contemplation, however (as they necessarily accrue from any other activity); but most novices, however sincere, are not sufficiently sensitive to perceive them. In many cases, discouragement supervenes, therefore, and often the work is abandoned. That this should so commonly occur is perhaps the world's outstanding crime against the progress of mankind . . .

The direction in which the evolutionary process tends is of the most vital significance; for as man evolves — as he achieves a wider and more varied multitude of relationships — his own consciousness expands and changes color, so to say, in a universe which is correspondingly changing. The hairs of our heads are numbered — not in a ledger kept by a clerk, but in the indestruc-

tible relationships within the unified cosmos, in which the fall of each sparrow occasions an infinite readjustment in countless aspects of the One Life of the Whole.

Since the universe thus maintains its immutable and perfect balance, regardless of whatever may occur within it, there is nothing, so far as we know, that is likely to arrest or retard the evolution of man but man himself. We need to readjust our minds and our general philosophy, not only to the deflation of our individual egotism but also to the larger concept that man is *not* the peak and acme of creation. There are categories of being (reliably reported by the spiritual Instructors of our race) which transcend the state of man, even at the highest reaches of mortal existence, capacity and expression which he has thus far attained.

The present state of man is an everlasting Life-process in which the consciousness of individuals, groups, and the mass is constantly expanding toward that wisdom which consists in the perfection of impersonality, non-attachment, selfless service, and justice of response in all possible relationships and experiences. Those other states of being, superior to the human, are the goals toward which mankind constantly strives, however ignorantly, however unaware.

This is the crystal ball of Fate into which humanity should teach itself to look perceptively, for this is the goal toward which all the discoveries of man, all his expansions of consciousness, and all of his desire for more knowledge and ever-wider freedom, are leading; and its name is Universality of Being.

We have within us the hidden seed of omnipotence and omniscience, for these are of the nature of the Life that is our only power; but we shall move toward a full measure of these only through first realizing the cosmic laws of utter impersonality and purity of relationship; all other striving but retards progress and hides the goal.

No fabled Golden Age actually existed in any past, to be imaginatively regretted by us now. On the contrary, the true Golden Age is in process of creation at this very hour, and each one of us is doing his part, well or ill, intelligently or ignorantly, in the creation of the racial ideal — a peaceful, plenteous, free and beautiful world.

At our present stage of development, our dream of this ideal is still vague and burdened with individual and racial self-centeredness. We have still to go on from where we are to a realization of the unity of LIFE in all of its forms; to a realization of the fact that subhuman kingdoms, the human kingdom, and the super-human kingdoms are all unified within the One Life of God, though variously differentiated according to our conception. It is the realization of this unity that man so persistently seeks in all his

seeking. Knowledge of all possible relationships, below him, at his own level, and above him — nothing will ever satisfy him but the full expansion of his consciousness into the whole vast field of the universality of being.

## Section II

I want now to call your serious attention to present world-conditions at large, and to suggest your consideration of the status of ourselves and our country in the climactic phase of the evolutionary process through which we are all now passing.

To approach so large a theme with any good measure of clarity, we shall have to draw our pattern in curt lines. Let us do this at once by quoting from the Bhagavad Gita, Chapter XVI.

"O Partha, in this world there are twofold manifestations of beings; the divine and the demonic.

"The demonic people know not how to follow right or how to refrain from wrong; there is neither purity, nor good conduct, nor truth in them.

"They say that 'this universe is without truth, without a basis, without God, born of mutual union caused by lust. What else is there?'

"Holding this view, these ruined souls, of small understanding and of fierce deeds, rise as the enemies of the world for its destruction." *(Paramananda Trans.)*

When the ancient scriptures thus describe a type of life-in-form, it is not difficult for us to look abroad in our own time and recognize the individuals and groups that conform to the psychological picture. We cannot mistake the stigmata of these ruined souls, of small understanding and fierce deeds, who have today risen as the enemies of this world for its destruction. So bold are they in their physical strength and ignorance, they do not even pretend to be other than they are, but have declared to the world their fixed intentions: (1) of dominating the entire life of the planet, in its four kingdoms, and (2) of ruthlessly destroying, by physical strength, subterfuge and deceit, all oppositions that may bar the way to their ultimate goal.

But there is this for us to grasp and to hold to: these souls, these ruined souls, are completely lost in the quagmires of materialistic concepts and the Gunas; they say that this universe is without truth, without basis, without God, and born of lust. But all honest men know that there exists within the psychological nature of humanity a tremendous extra-species Power of action and being;

that this Power transcends humanity; and that man is absorbing this Power into his nature and his consciousness through his gradual conformance to those laws of the creative God which he has thus far been able to discover.

These laws of the transcendent Power are not materialistic in their nature, though they manifest in the material world. Matter is energy, and energy is Light, so called — so called because there is no other word which so well expresses for us, at our present phase of knowledge, the mysterious super-physical nature of the Power of the Spirit. This "Light" is knowledge, understanding, wisdom, a superior state of being, won through the sacrifice of egotism and the personal, won through the experienced realization of ever-widening areas of Truth. Such experienced realization of the Truth can be achieved only through the progressive expansion of the human consciousness into the Light itself. Here is the key to man's evolution toward that "salvation" which is to be his fulfilment.

Here also is the key to most mature men's and women's troubles in the present time. In the progressive expansion of our consciousness we discover new wonders and acquire new possessions; and having acquired a little of his world's treasure, we try to hold that little safe from all harms; and in our concentrated efforts to this end, we forget the Source of all energy (the Source of the energies by which we have acquired our treasures, the Source of the energies active in the things we have acquired) that Source which is the Life of God made manifest. But knowledge and remembrance of the Source are the key to all reality, all being, and all progress; and by using this key we come to understand ourselves, one another, and all things. This key is, in fact, the alpha and omega of wisdom.

Our forgetting of the Light marks our alliance with the dark; and as a result of this relation, fear is spread abroad in our world — not the vague and nameless fear that is normal to natural creatures, but specific fears of many kinds born of our submission to a distorted sense of values. Thus abandoning the Light, we come psychologically close (some more close, some less) to the nature of those who rise as the enemies of this world. We do not deliberately deny our God perhaps, *yet we negate Him by positive neglect and by the creation of other gods.* (*Editor's Italics*)

It is through this closeness of attitude between them and us, this materialistic and egotistic relationship, that the demonic people challenge us, always on the basis of our fears, for they thrive on our weakness. They now threaten us with war and destruction — us individually, our nation as a whole, and the hard-won achievements of civilization in toto. They flout morality and annihilate idealism.

And in place of the Spirit of God, they set up for humanity's worship a brazen idol, the planet-wide "State" which they ambitiously hope to create and to rule.

This demonic intention is the originating motivation of the "cold war" in which the whole world is now engaged; and with modifications, it was the motivation of the two world wars which humanity has already endured in this first half of the 20th century.

The domination of the world is not possible, even at physical levels (as has perhaps been adequately demonstrated). Force, greater than humanity has ever known, has now come forth into the hand of man. And not only the "cold war," but this new force, released from its womb in the atom, presents us with new subtle problems of righteous decision and action. This advance into new psychological areas marks for mankind the true nature of the current world struggle. We stand at a new point of decision and balance, and the future depends on us today. Not only may we now take a great step forward in the fields of objective Nature; we may also take a great step forward in awareness of our own psychic nature. From the spiritual point of view, the expansion of the human consciousness into fresh regions of spiritual significance is of primary importance in the present struggle, all the more materialistic aspects of the conflict being secondary to this, and relatively ephemeral.

The present fight is not actually being waged for the domination of the physical world, but for the domination of the *life of mankind*. But the life of mankind is the Life of God revealed, and humanity is becoming aware of its own inner divinity. For all men to become aware of their innate divinity and of the current war's real purpose would leave the demonic men defeated at the start. We have before us the great opportunity to be creative, creative of new life.

All the terrors that may be originated by the demonic men must be met by us at physical levels of conflict, but with deeper psychological perception, strength and unity than the enemy can possibly use. The demonic men have deliberately abandoned God; but the immense power of the Spirit is ours to use, if we will.

For every reason that we can imagine, therefore, our strategic technique consists in taking the Divine Power clearly into our consciousness and courageously waging war *in the name of God*.

(To be concluded)

279. There is no evil equal to the offense of faint-heartedness. In it is hidden treachery; in it is concealed a fraudulent magnanimity; in it is secreted a ruinous half-wayness; . . . The pledge of selfhood lies in the foundation of faint-heartedness. *Fiery World, page 196.*

## ON OUR BOOK SHELF

*Quicken the Current.* Poems by Mary Cummings Eudy. Introduction by Hugh R. Walpole, Chicago University. New York: Harper and Brothers. 116 pages. Price, \$2.50.

To our mind poetry should be philosophy set to music, even lyrics carry the philosophy as well as the ecstasy of love, and Mrs. Eudy's verse while often epigrammatic is all of this. Her use of words, too often betrayed by the necessities of rhyme and rhythm, is a delight to one who loves words. Hugh R. Walpole says in the introduction: "She never uses one too many or one out of place, and each word has a chance to display its full power. Some of her phrases have waited for this moment to be born."

Perhaps the reader is best served, and allured, by a few quotations illustrating Mrs. Eudy's thought and technique:

### *A Way of Giving*

I can take freely if freely given  
I starve if fed by a reluctant hand.

Here we have in two brief lines the basic truth of "*gracious* loving kindness," without which so much so-called giving, is something hard to take. It is somewhat reminiscent of Lowell's thought:

"Who gives himself with his alms feeds three  
    Himself, his hungry neighbor, and ME"

And also the comparison illustrates the author's outstanding gift for brevity — pregnant with meaning. Another epigram, especially appealing to the practicing esotericist reads

Untested ideas  
Are like grain  
Held green in the stalk

In every radio and television studio would it not be salutary if the following could be inscribed over the door?

### *Endless*

The most terrible thing  
One can ever know  
Is that everything started  
Forever will flow.

Among the longer poems the following on "Meditation" may give a new sense of surety of results, from long continued meditations and prayers, which seem to go unanswered. And who, looking on the fields of fall-sown wheat, through the long winter, could envision the nourishing golden harvest of spring, without that faith, which is "the substance of things hoped for."

*Meditation*

They whose thoughts are fused  
With fertility  
Have under the soft loam  
Of silence  
Furrowed seed  
Beyond turmoil of thunder.

With copious power  
They till the soil  
Of solitude,  
Then gather sheaves of grain  
Ripened by the silent sun,  
The quiet falling rain.

And in lighter vein —

Peaks and depths we've often found,  
But the hardest place to reach and hold  
Is broad, wide-open middle ground.

\* \* \*

Its black and silver cover, beautiful paper and typography, and its broad human appeal, make this little volume a most attractive gift book, one that intrigues reading from cover to cover, at once, but will often be picked up from time to time. As a guest room, bedside book it is quite perfect, though perhaps too stimulating to invite to slumber! Edwin P. Granberry of Rollins College said: "At each re-reading of these poems, I am shocked to a new attention by their vital and ever-fresh power. They have somehow been charged with the essential force and are as mysterious and viable as seed. They do not lose their wonder." This comment seems the most pertinent of all the praise that has been given, and reverts in an interesting way to the never dying wonder of God Immanent in the seed, used so effectively in the poem on Meditation.

*Anne Pierce*

## *Full Circle*

A child,  
And Life did put her hand  
In his,  
Tossed him sunlit pennies  
Swift to tears.  
But in his small periphery  
He could not sense duality  
Nor knew  
That that same hand  
Was stretched to others too.

And when,  
The conscious self enthroned,  
He held  
His wayward hand  
Withdrawn,  
Then came,  
Shafted with light,  
The pain and weariness  
Of years untenanted,  
Of empty searching, hope unborn,  
As went the life  
Its separate way  
In self-contained poverty

Until,  
As though becalmed,  
Resistance spent,  
At-one with all  
Her great diversity,  
On sheltering breasts he leant  
And let his hand  
In Life's hand fall.

*Marjorie Campbell Cooke*

## *Glamour: A World Problem*

By Alice A. Bailey

This book is of fundamental importance to all those who seek to know themselves, and to gain a measure of understanding of the meaning of the times, and hence a right attitude, leading to right service, toward world conditions. The two articles appearing in the Beacon for September and October merely give an inkling of the approach to the subject but the book must be read in its entirety to get a working knowledge of the profound psychology involved. The following paragraph is encouraging to the bewildered, discouraged disciple, showing the vast sweep of the evolutionary Plan, and reminding us of the time element, the need for infinite patience, the true tolerance for different states of evolution, but also of the certainty of the final result:

"In the last analysis, the *partial* subjugation of glamour and escape from the *complete* thralldom of illusion are indications to the watching Hierarchy that a man is ready for the *process* of initiation. Until he is no longer *completely* deceived and until he is *somewhat* free mentally, it is not possible for him to face the waiting Angel and pass through the door. One thing I would here point out to you: after passing the door of initiation, the disciple returns each time again to take up anew his tasks in the three worlds of activity; he there re-enacts the former processes — briefly and with understanding — after which he proceeds to master the essentials of the next initiatory lesson. I am here putting a great deal of information in a very condensed form, but that is all that is possible at this time."

(Editor's Italics)

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A series of articles on "The New Invocation, Its Use and Significance" appearing in the BEACON from April through September were offered in their complete form at the conclusion of the series. So many requests have been received for this compilation of statements made by The Tibetan (1945-49) that we are repeating our offer of these articles in a brochure entitled "The Invocation Manual." Several groups are using this manual as a basis for group study. Copies of the manual are available in English, Spanish, German, Dutch, Italian and Greek and may be had upon request to the address above adding "Men of Goodwill, Invocation Department, 31st floor."